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he had a passion for proclaiming the Gospel; and his evangelistic appeals were constantly made to men, even in casual social intercourse. He not only "prayed without ceasing," often spending three or four hours a day in prayer, but he preached Good Tidings incessantly, by making use of every opportunity to urge men to become the disciples of Christ. His greatness in the pulpit was his burning intensity. He had not the graces and the skill of an orator, but his earnestness made him eloquent. He was a stern critic of his own preaching, and made such comments upon some of his sermons as these: "I roared out wonderfully"; "I had no power to speak to the people"; "bore a feeble testimony for nearly an hour"; "I preached and stormed a great deal." But the testimony of many thousands of his hearers was that this man reached the consciences of multitudes, spoke with spiritual authority, and never faltered in his purpose to spread Scriptural religion over this new land.

President Tipple's masterly analysis that portrays Asbury's powers as a preacher, an administrator, and a man of remarkable traits of character, has made to the literature of American history a choice contribution. Bishop Asbury's devotion and tireless labors gave him a distinctive right to be named a modern "Prophet." The "Road" he travelled was made illustrious by the wayside testimony he bore, at every turn, and in every stopping-place, that the "faith once delivered" is the "power of God unto salvation."

WILLIAM EDWARDS HUNTINGTON.

BOSTON UNIVERSITY.

THE HOLY QUR'ĀN, WITH ENGLISH TRANSLATION AND EXPLANATORY NOTES.

Part I. Pp. viii, 117. [Through Sura 2, verse 142.] Published by the Anjuman-i-Taraqqi-i-Islam, Qādiān. Punjab, India. 1915.

About forty years ago there appeared in the town of Qādiān, near Lahore in the Punjab, a religious leader, Mirzā Ghulām Aḥmad, who before his death, which occurred in 1908, was hailed by his numerous followers as the Messiah promised by all the great prophets of antiquity. The Aḥmadiya sect called by his name has continued to spread, chiefly in the Far East but also to some extent in the West, even gaining adherents in England. It is Mohammedan in its origin, and claims to represent the true Islam, the one universal religion; by orthodox Moslems, however, the Aḥmadiya movement is looked upon as heretical. The sacred book of the new sect is the Qur'ān, and the commentary before us is being prepared as

its authoritative interpretation. It is an ambitious undertaking, and one in which scholars the world over would be keenly interested if it were in competent hands. Unfortunately, this is not the case.

The appearance of the quarto page is very attractive. At the top is the Arabic text, reproducing in large characters a masterpiece of calligraphy. Below this is a transliteration in Roman letters, followed by the English translation in large type. The principal part of the page is usually taken up with the commentary. Below, in finer print, are running notes of a more general — often controversial — character; and at the bottom of the page are references to parallel passages.

In regard to previous English translations of the Qur'ān the author says (Foreword, p. 5) that they "have been done either by those who were swayed by nothing but religious prejudice and whose object was . . . the presentation of a ghastly picture of the Holy Qur'ān before the world; or by those who had no acquaintance worth the name with the Holy Qur'ān and the Arabic language." He claims to have followed a new and original method, by which the chance of error has been practically removed. "We have not based the translation and notes, and in fact every other matter connected therewith, on current stories and popular tales; but, on the other hand, our procedure has been to base the meaning of every word first on the corroborative testimony of the Holy Qur'ān, and secondly on the context. The same golden rule has been observed in the preparation of notes." Examination of the rendering shows that it is in the main correct and good, but decidedly inferior in point of trustworthiness to those of Sale, Rodwell, and Palmer, to which it is of course very greatly indebted.

The nature and extent of the author's equipment for a work of scholarly research will be apparent from the following examples. Under transliteration (Foreword, pp. 6 f.): "*Alif* at the beginning of a word, pronounced as *a*, *i*, *u*, preceded by a very slight aspiration, like *h* in the English word 'honour'; *dhāl*, pronounced like the English *th* in 'that'; *qād*, similar to the English *th* in 'this'; *hamza*, a sort of catch in the voice." In matters of etymology: The word *shaiṭān* (p. 16) "comes either from the root *shṭn* or *shyt*." In fact, he decides, it comes from *both* roots (why should it not?). "The former means 'straying away from truth,' and therefore *Shaiṭān* means 'one who has gone astray from the right path.' Taking the latter root, which means 'burning,' the word *Shaiṭān* signifies 'one burnt or doomed to perish.' Thus, *Shayāṭīn* signifies 'those men . . . who were burning with jealousy and hate to see the Muslims prosper,

and who had gone astray from the truth.'” This same liberality in the recognition of Arabic roots and the combination of various meanings appears in many places. Thus, as to the meaning of the word *sūra* (p. 22): “Literally, a piece, a portion. Here it means a chapter, a section that has been set apart. *Sūrat* also means ‘height.’ In keeping with this sense, the chapters of the Qur’ān are called *Sūrahs* because they contain each a discourse on a lofty subject.” In commenting on 2:36 [33 in Flügel], the account of Adam’s temptation and fall in the Garden of Eden, our interpreter explains the meaning of the two principal words in the clause: “Approach not this *shajara*, lest ye be among the *zālimīn*.” *Shajara* means “tree,” but in the Qur’ān it “is also used to mean a quarrel, as in the verse . . . 4:66 [68 in Flügel]. The Qur’ān also mentions elsewhere both a ‘pure tree’ and an ‘evil tree.’ In the light of these Quranic explanations, the verse means, (1) that Adam was forbidden to quarrel; (2) that Adam was warned against evil things.” “As for the other word, *zālim*, the root means, first, ‘putting a thing in a wrong place or in a place not its own.’ Secondly, . . . etc. The phrase would thus mean that the result of approaching the *Shajarah* would be that he (Adam) would become one of those who do not observe the propriety of time and place in their actions.” What this kind of learning can accomplish in the way of etymologies is also well illustrated in the case of Gabriel (p. 80); the angels *Hārūt* and *Mārūt*, the former from *harata* “to tear” and the latter from *marata* “to break” (p. 85); the borrowed words — here of course regarded as genuine Arabic — *ḥanīf* and *sabt* (p. 113 f.). The following lexical and grammatical notes are characteristic: “It is a rule in Arabic grammar that whenever somebody is required to be induced to do a thing, the verb is omitted and only the object is mentioned” (p. 116). “The Hebrew word *Elohim*, which originally meant ‘to be strong’ has come to mean ‘the strong one’” (p. 80). On page 115 there is a (somewhat misleading) reference to the Robinson-Gesenius Hebrew Lexicon of the year 1836.

The intolerance and discourtesy of the author, illustrated above in his treatment of the previous translators, are unfortunately characteristic of the whole work. This makes it the more difficult to be patient with the very meagre, thinly spread observations which occupy the place of a commentary. The great bulk of the material in this department is either homiletical or controversial. Leaving this out of account, there is very little remaining that could help any one understand the Qur’ān, and nothing with which a trained scholar — of any land or religious belief — could be satisfied.

One or two illustrations must suffice. Sūra 2:73 f. [67 f.], the story of the Red Heifer, where the text reads: "Ye (Israelites) killed a man (*qatalum nafsān*); . . . then We said, 'Strike him (the dead man) with a part of her (the heifer)'; thus Allāh gives life to the dead," etc. Our translator renders: "Ye almost killed a person. . . . Then We said, 'Smite it (margin: i.e., the class responsible for the sufferings of the man whose murder was attempted) for a part of its (sin).'" Then follows the explanation: The word *nafsān* is undetermined, "which often denotes a sense of grandeur. So the wording of the verse itself points to the inference that the person killed is a remarkably grand personality. . . . Such a one can be no other than a prophet. . . . Our investigation has so far enabled us to affirm with absolute certainty that he was a prophet. The verse also enlightens us on another important fact. It shows that the Israelites entertained doubts as to his death. . . . So the person spoken of in this verse can be no other than Jesus Christ." This, he affirms (p. 61), explains the last clause of verse 73 [67]: "And Allāh would bring to light what ye concealed." "With the appearance of the Promised Messiah [Mirzā Ghulām Aḥmad], the mask which had been so long hanging over the incident has at last been thrown off." With this may be compared certain comments on the First Sūra, pages 2 and 3. Its title, *Fātiḥa*, "occurs in a prophecy in the [New Testament] Revelation, chapter 10, which also contains a reference to the number of verses in this Sūrah. The name occurs in the second verse . . . where it is translated as *open*. The original Hebrew word is *Fatoah* [sic]. . . . The seven thunders in the prophecy represent the seven verses of this chapter. The Christian writers agree in holding that the prophecy refers to the second advent of Jesus and they are right in their opinion. [It should be remarked here, that the Messiah of the Punjab claims to embody the returning Jesus, as well as the Mahdi of the Moslems.] The little book *Fatoah* or *Fātiḥah* was constantly in the hands of the Promised Messiah, who wrote many commentaries on this chapter." He adds, that the inspired Interpreter revealed in the chapter many great truths which no one had found there before, since it had hitherto remained a "sealed book" (Rev. 10 4). It is one of these unsuspected truths, doubtless, which our commentator presents in his interpretation of the closing verse, the text of which he renders as follows: "[Guide us in] the path of those on whom Thou hast bestowed Thy blessings; excepting those on whom Thy wrath has descended and those who have gone astray." On this he remarks: "The last verse of this chapter embodies a mighty prophecy. . . . [It] contains a promise

for the advent of a Messiah, for whose rejection the Muslims are threatened to be reckoned among the Jews and whose advent was to be preceded by the ascendancy of the Christian religion. The Messiah referred to in this verse has already appeared, and his name is Mirzā Ghulām Aḥmad of Qādiān (Punjab, India)."

It is quite plain from these last examples especially, that the main purpose of this translation and commentary is not to inquire into the meaning of the Qur'ān, but to present a religious leader. How much of the exegesis offered here is derived from the latter, is an interesting question. Near the beginning of the commentary (p. 5) our author names 'Abdallah Ibn 'Abbās and the Promised Messiah as his two chief authorities. Those who hold the view of Ibn 'Abbās' trustworthiness which is held by all competent occidental scholars will feel that this lays a great weight of responsibility on the Messiah. And in fact, belief in the infallibility of this divine emissary — and his lesser representatives — will be found indispensable to acceptance of the views contained in this volume. The claims of the Promised One and the proofs in support of them are set forth in some detail on the cover of this First Part of the work, as well as in accompanying circulars. The last Imām in the great succession of twelve disappeared from human sight in the Mohammedan year 266 (879 A.D.), since which time his reappearance has been eagerly awaited by a large part of the Moslem world. After the lapse of just 1000 (solar) years, in 1879 A.D., the leader stands forth at Qādiān. Again, the Prophet Daniel prophesied [12 11] that "1290 years after the breaking of idols in Mecca" the Messenger would appear. The breaking of idols took place in the Mohammedan year 8; the addition of 1290 (lunar) years gives the equivalent of the Christian year 1881. Moreover, "just as the Israelite Messiah appeared 1300 years after Moses, similarly the Promised Messiah made his appearance 1300 years after the Holy Prophet." In fact, Moses appeared 1300 (solar) years B.C., and 1300 (lunar) years after the Hijra brings us to 1882 A.D. This is all interesting as illustrating the credentials which can be obtained from chronology. "The Holy Prophet of Islam . . . even named the very place where the promised Mahdi was to appear. He called it Kad'a, a name which is quite like the name *Kadi* or *Kadian*." This is certainly striking; and it is remarkable that the fact of this prediction should have remained so long unknown to the learned world, and especially to Mohammedan scholars. The Punjab Messiah has also himself foretold many events, it would seem. "He published hundreds of prophecies, many of which have already come true (such as his

prophecy regarding the Partition of Bengal, the defeat of Russia and the annexation of Korea by Japan, the Persian Revolution, the outbreak of plague in India, . . . the downfall and death of Dr. Dowie, the false prophet of America, etc., etc.), and many still await fulfilment."

With all the blind prejudice of the book, the extravagance of its exegesis, and the preponderance of unpleasant controversy, it contains much genuine and deep religious feeling. The movement of which it is the outgrowth can certainly command our sympathy, and we can only wish it success in its greater aims. The conviction, expressed again and again in these pages, that the world is in sore need of a spiritual awakening will find its echo everywhere, perhaps not less in the West than in the East. But the interpreter of such a marvellous monument as the Qur'ān has need of an exceptional equipment if his work is to be widely useful. He must be thoroughly acquainted with the Arabic tongue in its historical development; with the ideas and customs prevailing in Mecca and Medina in the seventh century; with the languages and faiths from which Mohammed appropriated so much; with the peculiar personality of the great Prophet himself; with the literary and especially rhetorical considerations which explain so much that is otherwise inexplicable. He must take fair account of the voluminous literature in the field, including not only the learned native commentators but also the widely scattered modern investigations. He will need both critical acumen, in examining the work of the interpreters and the sacred book itself, and also a breadth of view that can take some adequate account of the evolution of the great faiths of the world. The author of the present work is plainly unable to meet any one of these requirements. His commentary may serve a useful purpose as a text-book for the adherents of the Ahmadiya faith, but as an interpretation it can hardly have value for others.

CHARLES C. TORREY.

YALE UNIVERSITY.

THE MYSTICS OF ISLAM. REYNOLD A. NICHOLSON, M.A., Litt.D., LL.D.
G. Bell & Sons. 1914.

No living scholar is more competent to treat this subject than Nicholson. He is one of a small circle of English scholars who have in recent times added so much to the materials for a knowledge of Sufism by the publication and interpretation of Arabic and Persian texts, and we hope some day to have from his hand a comprehensive history of Moslem mysticism, to the study of which he has given